in the Kuomintang were vigorous in their anti-religious activities, especially during the days of their power in 1926 and 1927. Most of the agitation was focused against Christianity, for the latter was palpably foreign in its origin and in much of its leadership, and it was associated with the "capitalistic" nations for which Communism had so strong an aversion. Some of it, however, was directed against other forms of religion. More than one temple was converted into a school, and even the Taoist "Pope" was forced to flee from his accustomed residence.

The religious spirit here and there showed signs of a fresh awakening. In some sections a reform movement galvanized the somnolent Buddhism into new activity. For a time, especially before 1922, new and usually ephemeral syncretic sects, such as the Tao Yuan, interested small minorities. For a few years, too, after 1926, it looked as though Sun Yat-sen would become the center of a new state cult. A weekly ceremony in his honor was required in all schools and his tomb near Nanking became a kind of shrine. Yet by the 1940's enthusiasm for this innovation had decidedly waned.

Most of the earnest and aggressive new life entered through Christianity. After 1895 and until about 1925, Christianity had a phenomenal expansion. The persecutions of the Boxer year proved only a temporary check: in the long run, through the added zest which came to the Church from the heroism of the martyrs, they probably stimulated the spread of the faith.

The reasons for this growth were to be found partly in China and partly in the Occident. Conditions in China were favorable. The old structure of Chinese life was crumbling,

and with it went much of the resistance which it offered to Christianity.

Things Western were popular. In many places the Christian missionary was the only resident Westerner. As a representative of the Occident, therefore, he was given a hearing and was often influential. Repeatedly the altruistic services of the missionary won respect for the Christian message. Moreover, numbers of thoughtful Chinese, eagerly seeking means of extricating the nation from its confusion and weakness, and taught by their Confucian rearing that the salvation of the state and society depended ultimately upon the moral character of the individual, wondered whether the needed dynamic might not be found in the Christian